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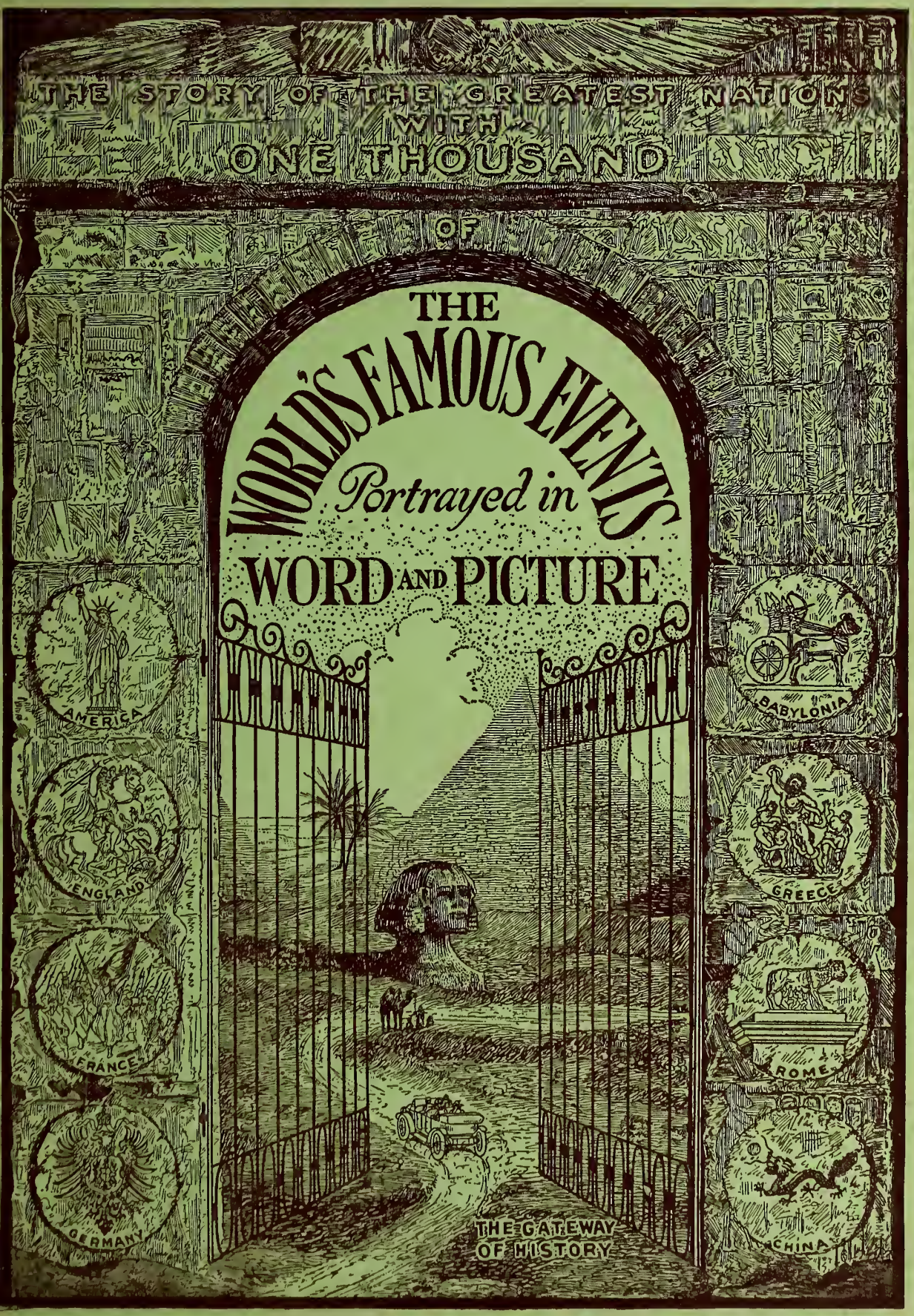


THE EXCLUSION OF CHRISTIANITY

(A Dutch Sailor Tells Iyeyasu of the Catholic Inquisition)

After a drawing by the French artist, A. Marie

AT the death of Hideyoshi his power was seized by his ablest lieutenant, Iyeyasu, who made no effort to have himself declared Emperor. Contenting himself with the established rank of Shogun or chief general, Iyeyasu kept up the fiction of serving the ancient royal family, and so established his own family so securely in power that his descendants continued to be Shoguns until modern times.

Iyeyasu is best known for having expelled the Christians from his country. Portuguese traders had reached Japan soon after they appeared in China. Catholic missionaries, both Spanish and Portuguese, followed the traders, and began traveling and preaching everywhere through Japan.

Then came the reaction. A Dutch trader was wrecked upon the coast. He was brought before Iyeyasu, and described the terrible religious wars then desolating Europe. He told of the tortures of the Inquisition, inflicted upon his own Dutch countrymen by these Catholic Spaniards and Portuguese. Iyeyasu became so convinced of the wickedness and cruelty of the new religion that in 1614 he ordered all its teachers out of Japan and commanded all their converts to abandon the "false and corrupt" faith. In enforcing this command Iyeyasu adopted the same methods as the Inquisition. The Christians were slain with awful tortures. They rebelled and fought for years, but finally the last of them were exterminated. After that, Dutch traders were allowed a single station at Nagasaki. Except for this, all Europeans were absolutely excluded from Japan.

VIII-49

THE FIRST AMERICANS IN JAPAN

(Members of Commodore Perry's Expedition Visit Tokio and are Ignored)

From a sketch made at the time

FOR over two hundred years Japan remained in the isolation in which Iyeyasu had enclosed her. The rule of the military class or "samaurai" continued; Shogun succeeded Shogun in the seat of actual government at Tokio; and one nominal Emperor after another sat in imperial idleness in his inland palace at Kioto. Then came the awakening. It was not voluntary upon the part of the Japanese. One day the Dutch traders at Nagasaki warned the Japanese Shogun that they had learned that the far-off nation of the United States was dissatisfied with Japan's treatment of sailors shipwrecked on her coast and was sending a naval expedition to insist on a definite treaty about the matter. The Dutch advised the Japanese officials not to see the members of the expedition at all. So when this United States fleet did actually reach Japan in 1853 under our Commodore Perry, the authorities there were determined to ignore it.

Perry had only four small war-ships, but these seemed very formidable to the Japanese. So the fleet was allowed to approach Tokio, and Perry and a few of his officers were even received on shore, where we can imagine how they stared at these Japanese who had admitted no stranger among them for so many generations. Yet the instinctive courtesy of the Japanese is such that they refrained entirely from staring at the strangers. No real Japanese aristocrat would meet Perry; but a pretended noble was sent to receive his letter from the United States President, and to thank him for the visit which was not wanted.

VIII-50

THE FIRST FOREIGN RESIDENT

(Townsend Harris, America's First Japanese Consul, Escorted in State into Shimoda)

After a drawing by the French artist, A. Marie

WHILE Commodore Perry was thus received with a show of courtesy, he was positively informed that Japan desired no intercourse with America. Perry went away, but found excuse to return a year later. His courtesy, his persistency, and doubtless also the power of his ships, led the Japanese to receive him at last. Perry had shrewdly brought with him some of the most marvelous of modern inventions, a little railroad engine with tracks, a telegraph apparatus, clocks, sewing machines, etc. The ingenious Japanese became deeply interested in these and agreed to a sort of temporary treaty. By this the nominal object of the expedition was attained, the protection of shipwrecked American sailors, and also its broader object, the opening of Japan to American trade. It was agreed that our ships might "in case of need" land at the Japanese port of Shimoda, near Tokio, and also that an American consul should reside permanently at Shimoda to protect the interests of his countrymen.

So Perry went home, and in 1856 a consul was sent out. The American selected for this difficult post was Mr. Townsend Harris, of New York. So well did he succeed in winning the respect and admiration of the Japanese that, when he was once taken ill in Shimoda, the Shogun sent two of his own physicians to attend him with word that they would be executed if Mr. Harris died. Fortunately for the doctors he got well.

VIII-51

T

SIGNING THE AMERICAN TREATY

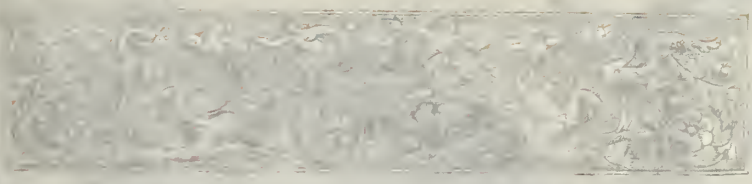
(The Formal Treaty of Friendship with Japan Signed in 1857)

From a drawing made on the spot by W. Heine

THE first step in the intercourse of Japan with foreign nations having thus been established, the rest came naturally. Other nations sent vessels to Tokio, insisting on concessions similar to those granted to America. This necessitated a definite understanding of just what the American agreement involved. So commissioners were sent from this country, and a formal treaty of friendship between the two lands was signed in 1857 in Tokio, the capital of the Shogun. Quite a group of Europeans gathered at Shimoda round Mr. Harris, the American consul. The harbor of Shimoda proved too exposed, a number of vessels were wrecked there, and finally the Japanese agreed to allow the foreigners to occupy the more sheltered harbor of Yokohama. That city has become the metropolis of the modern civilization of Japan. Soon other cities, and even Tokio itself, were opened to foreign merchants. The United States, by the treaty of 1857, acted as Japan's tutor and guide, pointing out the path for her to tread in becoming one among the family of nations.

The great mass of the Japanese were, however, intensely distrustful of all these foreigners and of all the new life that flowed into the country with them. The Samaurai or military class were especially suspicious that some European country might be planning to seize Japan. These Samaurai were traditionally entrusted with the duty of guarding their country; so now they began building fortifications and purchasing cannon wherewith to defend the forts.

VIII-52



PROTEST OF THE SAMAURAI

(The Military Leaders Unite in Urging the Shogun to Expei the Foreigners)

After a drawing by the French artist, E. Therond

DURING this critical period the position of Shogun of Japan passed to a young and untried ruler, Hitosubashi. He was a scholar and a statesman; but he was not a warrior. Perhaps Japan was fortunate in this; because all the warlike Japanese Samaurai were vehemently demanding to be led against the foreigners. Hitosubashi, however, saw clearly the impossibility of keeping the modern world permanently excluded from Japan and so sought only to avoid all useless conflict. His tolerance brought him into conflict with the patriotic Samaurai. At first these took the matter up individually. If a foreigner ventured anywhere alone he was followed, attacked and slain. The foreign governments protested to Hitosubashi; he apologized but expressed his inability to discover the assailants. It was hinted that, after all, the foreigners had better return to their own countries where they would be safer.

Finally a number of the "Daimios," or nobles at the head of the Samaurai, called in a formal delegation upon Hitosubashi and requested him to expel the foreigners, pledging their services to him in a war for the national defense, if that were necessary. The unfortunate Hitosubashi thus became the buffer between too opposing forces, the foreigners firmly determined upon entering Japan for purposes of trade, and his own countrymen equally resolute from motives of patriotism to drive away the strangers.

VIII-53

KAGOSHIMA BOMBARDED

(An English Fleet Shows the Japanese the Hopelessness of Armed Resistance to European Weapons)

From a drawing made on the spot by Mme. Paule Crampel

IN this patriotic uprising of the Japanese against the foreigners, the tribes or clans of the southern island of Kyushu were specially active. The strait of Shimonoseki, between this island and the more northern ones, was the natural water way for ships bound from Yokohama to China. One of the clans erected batteries along this strait, armed these with modern cannon and began bombarding all foreign ships that passed. An American warship stopped this amusement temporarily, by destroying two Japanese ships which joined in the firing. Then a united fleet from several European countries bombarded the Shimonoseki batteries and destroyed them.

At the same time England decided to exact a more severe punishment, for an attack made in open day upon a party of English travelers near Yokohama. The assailants were known to have been the escort of a Daimio of the island of Kyushu, so an English fleet went to the district of this Daimio, and anchoring off its principal city, Kagoshima, demanded apologies, the accused murderers, and half a million dollars. Failing to get any of these, they laid the city in ruins with their guns. Of course a Japanese city is built chiefly of bamboo and the rebuilding of it is not a heavy task, but the destruction of Kagoshima involved the loss of many lives, and proved conclusively to the Japanese their helplessness against the foreigners.

VIII 54

THE FALL OF HITOSUBASHI

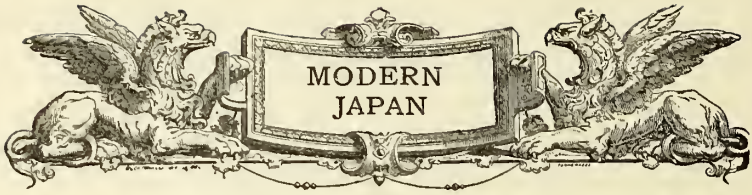
(The Shogun is Urged by His Counsellors to Commit Hara-kiri)

From a drawing by the French artist, I. Grepon

WHILE the Daimios had thus accepted the necessity of temporary submission to the foreigners, they could not forgive the Shogun who had first opened their country to the strangers. A new Emperor came to the Japanese throne in 1867, and the Daimios seized the occasion to declare their allegiance to him and their rebellion against the Shogun Hitosubashi. They marched their armies to the national capital of Kyoto, but their military ardor was considerably dashed by the fact that Hitosubashi refused to fight with them, even as he had refused to fight with the foreigners. He offered to resign his post if the country desired it. And when some of his followers insisted on attacking the Daimios, Hitosubashi not only refused to support them in the struggle, but withdrew from Kyoto entirely. His family regarded him as being disgraced and urged him to commit "hara-kiri," the Japanese form of suicide. This ceremonial suicide was only permitted to the military class and was regarded by them as both a duty and an honor, the only proper way of meeting misfortune. Hitosubashi, however, refused to do away with himself or even to look upon his loss of the rank of Shogun as a misfortune. Instead he retired very contentedly to his private estates and there devoted himself to study. More than one of his followers expressed their views of the situation by committing hara-kiri themselves.

No new Shogun succeeded to the ancient office, and the Emperor took control in person.

VIII-55



LEADERS OF MODERN JAPAN

(The Chief Laborers in the Astonishing Transformation which made Japan a Modern Nation)

Prepared especially for the present series

NOW began the "modernization of Japan," that remarkable work which has in a single generation advanced the country from its position as the most backward and mediæval of nations into a rank among the foremost. The leaders who headed this stupendous effort are here depicted. The young Emperor, Mutsuhito, who came to the throne in 1867, ruled till 1912, and became a real ruler instead of a figurehead. The commanders of his army and navy were the marshals here pictured. And still more important in his counsels were the two notable figures Ito and Inouye. These two were young nobles of the southern island, when the foreigners entered Japan. They came to the bold conclusion that only by studying the strangers in their own lands could Japan really learn how to resist them. But for a Japanese to leave Japan was, under the old policy of seclusion, regarded as a crime deserving death. When Ito and Inouye asked permission of the Shogun to go to Europe, their petition was rejected with horror. So in their resolute patriotism, they escaped from their country secretly and spent years in England as servants.

Returning to Japan just in time for the Daimios' rebellion, these two bold students became leaders in it and were able to guide it along lines of peace and wisdom. But for Ito and Inouye the Daimios would have fought Europe; as it was they sought her friendship instead.

VIII-56

Admiral Ito
Marshal Oyama

Empress Haruko
Marshal Yamagata

Emperor Mutsuhito
Count Inouye

THE LAST OF THE ANCIENT SAMAURAI

(They Train Secretly for a Rebellion, Thinking to Restore Ancient Japan)

From a drawing by the French artist, Emile Bayard

IN endeavoring thus to revolutionize every thought and attitude of the Japanese, the new leaders had no easy task. Mutsuhito created a parliament in imitation of the governments of Europe; but for years this body failed to be in any way "representative" of the people. Moreover, this summoning of all classes to join in the government was felt as an insult by the Samaurai, the military class who had been the sole governing force for so many generations.

While all of the great Daimios held loyally by the Emperor, many of the lesser Samaurai rebelled. Little outbreaks occurred here and there, and in 1877 there was a serious Samaurai rebellion. It sprang up, as did most Japanese movements, among the fiery southern clans of Kyushu. A Daimio named Saigo opened a great school, nominally for the drilling of the Samaurai in handling their ancient weapons, but really to unite them in their hatred of the foreigners. When he deemed his men prepared, Saigo summoned all Japan to aid him in driving out the Europeans and all their sympathizers. At first the rebels swept everything before them, but the city of Kagoshima refused to join them, and while they delayed in besieging it, a strong force was gathered at Tokio and sent against them. They were defeated; and most of the survivors committed hara-kiri. They were the last of the ancient Japanese, irreconcilable to the new life and new spirit which were growing up around them.

VIII-57

JAPAN'S FIRST REAL PARLIAMENT

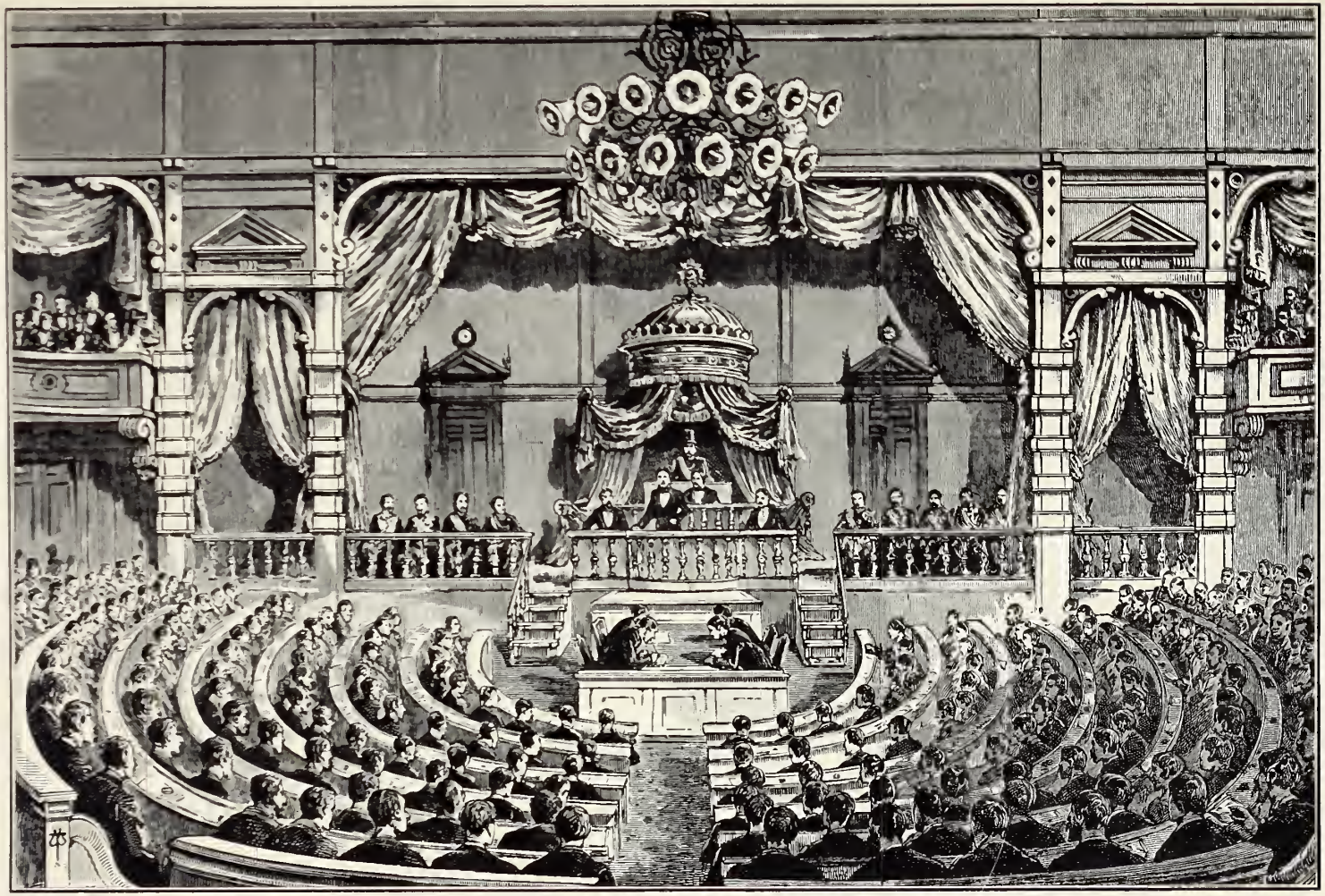
(The Emperor Opens the First Session in 1889)

From a Japanese print

MOST of the Japanese supported their Emperor and his Daimios very loyally in the effort to adapt themselves to western civilization. Teachers were brought from abroad, and the Japanese of all ages flocked eagerly to school. Never elsewhere has such a spectacle been seen as this, of a whole nation studying side by side, young and old united in the resolve to grasp whatever the foreigners had to teach.

The nation soon saw that its mechanically constructed assembly was not really a representative government. So Count Ito who had risked death by leaving his country once, was now sent abroad again. This time, however, he went not as a servant, but as a great noble, commissioned to study European governments and then draft a constitution for Japan.

Ito was well received everywhere in Europe and given every facility to study the various constitutional mechanisms. Returning to his own country he prepared for it a form of government most nearly resembling that of Germany. There was an upper house whose members were some of them hereditary, some appointed by the Emperor, and some elected by the nobles. The lower house was elected by the people. The first parliament under the new constitution assembled in 1889. The Emperor, after welcoming the members, took oath to bind himself to the constitution. Thus Japan took its new rank among the nations as a "limited monarchy." As a matter of fact, however, each Japanese still vows absolute obedience to his Emperor, who is regarded as superhuman.



VIII-58

JAPAN IN COREA

(The Unwarlike Coreans of Seoul Submit to the Japanese Troops)

From a photograph

JAPAN'S first opportunity to test the value of her far-reaching reforms came in 1894. Her statesmen, looking around them with modern eyes, saw that they needed more room for their people than was afforded by the limited area of their islands. They revived therefore their ancient claim of conquest over the peninsula of Corea, the nearest mainland. They tried to introduce some of their own modernizing reforms into Corea, so that the land might become habitable. The Coreans protested as earnestly as the Japanese themselves had formerly done; they wanted no foreign changes. Japan appealed to China, which also claimed some degree of suzerainty over Corea, to aid in compelling the desired reforms. But China was as much opposed to these as was Corea; neither country was willing to follow Japan's lead in accepting the civilization of the West.

Both China and Japan began sending soldiers to Corea. The Corean king welcomed those of China, but requested Japan to take her troops home again. Instead the Japanese stormed the royal palace in the capital, Seoul, and made the Corean king a prisoner. To this vigorous action the Coreans offered no resistance whatever. They are a most unwarlike race, and the citizens of Seoul obeyed the Japanese troops as submissively as they had previously obeyed the guards of their own ruler. The Corean king was equally obedient, and at the command of his captors, who called themselves "advisers," he requested the Chinese forces to leave his kingdom.

VIII-59

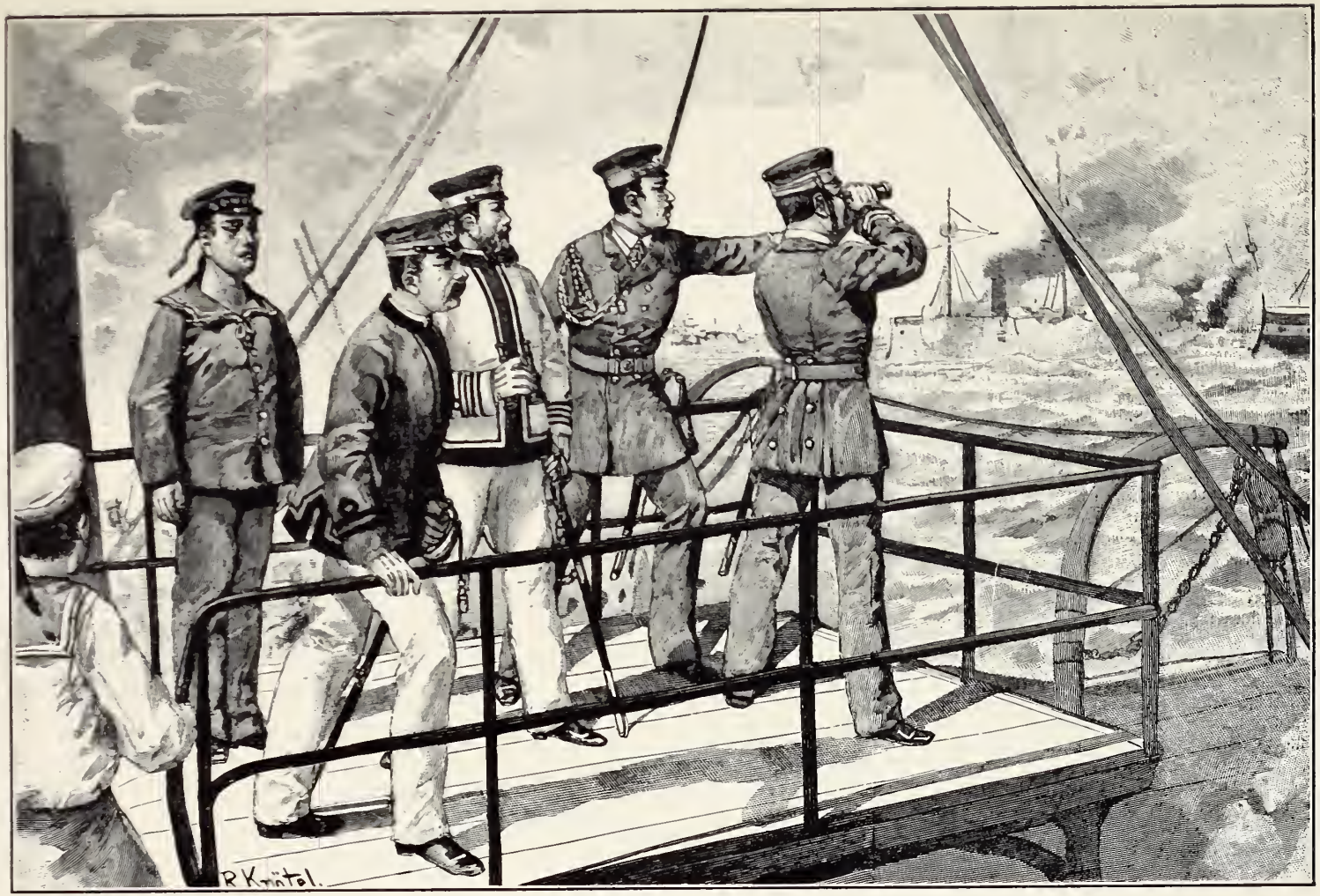
THE WAR WITH CHINA

(A Japanese Warship opens the War by Sinking a Chinese Troop Ship)

From a drawing by the German artist, R. Knoetel

NATURALLY the Chinese refused to evacuate Corea at the command of its helpless king. Instead they hastened to fill the land with their troops. There was as yet no formal declaration of war, but both sides prepared rapidly for attack. Japan was specially determined not to let China send troops to Corea by sea; for the route thus was short and swift, whereas troops sent by land would need many weeks for the journey. So three modern Japanese warships intercepted two Chinese warships convoying the troop ship "Kowshing," which was carrying twelve hundred soldiers to Corea. Which side began the actual fighting is disputed, but the Chinese warships were soon put to flight and the Japanese warship "Naniwa" steamed up to the "Kowshing" and demanded her surrender.

The "Kowshing" was a European ship with European officers, and these endeavored to obey the Japanese command; but the Chinese soldiers aboard refused to surrender and made prisoners of the Europeans. Doubtless they had no real conception of the helplessness of their unarmed and unarmored ship against the guns of the "Naniwa." They expected a hand to hand fight. The Japanese, however, began battering the troopship with long-distance guns and then sent a well-aimed torpedo, which blew her to pieces. This was the first notice to the world that Japan had learned to use, and meant to use, modern weapons of death to their fullest effect.



VIII-60

opening your ports, for it has saved us the necessity of opening them ourselves; perhaps you do not think so now, but the day is near when you will admit that the wisest step you have ever taken in the history of the empire was when you ended your isolation and came forward among the peoples of the rest of the world."

Japan did not like this wholesale letting down of the bars, but what could she do to help it? Her people were not blind, and, when they saw the great fleets and their tremendous armaments, the thousands of men who composed the crews, armed with the finest modern weapons, and knew that all these were less than a handful compared with the multitudes across the sea ready to ravage and desolate her at the first word of command, she could do nothing but accept the situation and make a virtue of necessity. But as it was, there were two violent and bitter parties in the empire: those who favored the opening of the ports, and those who, closing their eyes to the inevitable, opposed the abandonment of the policy of isolation.

Great revolutions need time for the innumerable varying conditions and interests to accommodate themselves to one another. There was certain to be the most serious trouble in Japan, because of the entrance of the foreigners, toward whom some were tolerant, while others felt implacable hostility. The greed of these foreign Powers and their mutual jealousy added to the unrest of the people. Since it was the shogun who had made the various treaties with the outside world, he was accused of usurping the functions that belonged to the rightful sovereign of the empire. Logic, therefore, demanded that none of these treaties should be accepted as binding until ratified by the mikado. In former times, all agreements had been made with the shogun, but now his power steadily dwindled, and he became extremely unpopular with his people.

The treaty secured by Commodore Perry called for the appointment of a consul who was to come to Shimoda at any time within a year and a half from the signing of the document. Mr. Townsend Harris, the United States consul, arrived in the summer of 1856 and located at Shimoda. His appointment was a good one, and by his tact and courtesy he steadily won the confidence of the native authorities. Once when he fell ill, the shogun sent two of his best physicians with orders to cure him under penalty of losing their own lives if they failed. Luckily, however, he recovered his health.

It has been said that the treaties with Japan, as first made, were merely preliminary, and opened the way for the more definite ones that it was intended should follow. The shogun appreciated the peril in which he was placed by what he had already done, and shrank from taking a further step that he knew would add to the hatred with which he was now regarded. But the foreigners

would take no denial, and, when they hinted at the use of force, he yielded, and, in June, 1857, signed a treaty intended further to regulate the intercourse of American citizens within the empire of Japan. Nagasaki was added to the open ports.

Even this treaty failed to satisfy our government, and it was revoked and another signed the following year, similar ones being made with other Powers in accordance with the "favored nation" clause. These still remain in force. Instead of Shimoda the American merchants preferred a small fishing village on the beach of Yedo Bay, known as Yokohama, and the Yedo government permitted them to change to it. Yokohama, as you know, has grown into one of the most important cities in Japan.

One day an appalling tidal wave swept up the port of Shimoda and wrought death and destruction. A Russian man-of-war went to pieces, and the port became so dreaded that the shogun was compelled to substitute that of Yokohama for it. Here was another cause for enmity on the part of the opponents of the foreigners. Other treaties provided for the opening of the cities of Osaka and Yedo, and for the setting apart of certain portions to the foreigners for residence and trade.

The dissatisfied portion of the samaurai did not content themselves with sulking over the steady incoming stream of "foreign devils." They were the sort to prove their sentiments by their deeds. By and by, a foreigner was found dead, then another, and then others,—all stricken down by quick, stealthy hands that left no clew to their identity. The murders in Yokohama became so frequent that all foreigners went armed and took care not to expose themselves unnecessarily at night. No doubt the government could have arrested many of these criminals had it used energy, but well aware that samaurai would be involved, the authorities were afraid to move against them. The only thing to be done was for the foreign ministers to compel the government to pay for the assassinations, and it was a relief to do so, since it removed the necessity of hunting down the murderers.

Now, while it may help to console one's friends, a good round sum paid for the murder of a man is not in the nature of things much of a satisfaction to those still exposed to danger, and the expense involved in such entertainments may in time become burdensome to the government that has to foot the bill. A Russian midshipman happening to come ashore for some water was cloven almost in twain by the razor-like sword of a samaurai, who had no difficulty in escaping. The Russian government insisted upon the surrender of the assassin, and received for reply the assurance that he could not be traced. Determined to raise the price of these indulgencies, Russia next demanded one-half of the island of Saghalien. It was a big price to pay, but the Yedo government

paid it, and in doing so intensified the fear of the samaurai that their country was to be apportioned piecemeal among the outside barbarians.

The situation grew worse. Seldom did a foreigner venture out alone, and even when in the company of friends, all were armed and on the alert. The foreign ministers dwelt at Yedo, and each residence there was strongly guarded, but among the guards were undoubtedly members of the samaurai, for the houses of the ministers were constantly attacked at night, and persistent watchfulness was necessary to prevent their being burned to the ground. Official warning was conveyed to the legations to keep within doors, but such a life quickly became intolerable. The secretary of the American minister disregarded the advice, and one day, when on his way home, was furiously attacked and slain. The Japanese government promptly paid the bill, but claimed it was unable to apprehend the murderer. Finally, all the ministers, except our own, removed to Yokohama.

Amid this violence and insecurity of life two young Japanese gave a curious proof of their national trait of seeking the "rock bottom" truth in a dispute. No doubt an overwhelming majority of the inhabitants of Japan believed the empire was in imminent danger of being overrun and divided among the foreign nations on the other side of the world; but though there was vague knowledge of the people across the ocean, very little was clearly understood of them. "Do those 'foreign devils' intend to destroy Japan? Are they forming their plans for invasion by wholesale of our country? Does Europe intend to subjugate us? It looks that way from this distance, yet we cannot know it for a fact, until we find out for ourselves; and how shall we find out? Obviously there is but one method, and that is to go to Europe and see with our own eyes and hear with our own ears."

It was a strange resolve taken by two young samaurai of high rank, for it not only involved arduous labor in learning new languages, but was sure to place them in the most humiliating situations for a long time. Moreover, to take such a step was to incur the punishment of death if they ever dared to return to Japan. None understood all these trials and perils better than they, yet they resolved to face them.

By exercising their native ingenuity, they secured passage to England, without attracting marked attention to themselves. They carried little money, and were forced to take menial employment; but they were not only deft of hand, but quick-witted, observant, and, like all their race, ready to absorb information in whatever form it came. It did not take them long to acquire a speaking acquaintance with the English language, and soon they learned to read it also. They studied the leading newspapers, questioned with discretion, and were soon impressed by the fact that there was not a thought in Europe

of invading or subjugating their native country. A dozen years before, an East Indian prince had made a tour of Great Britain, and on his return home was asked whether he would join in a revolt against the English rule. His reply contained a world of significance: "No; I have seen Woolwich."

In some respects the feelings of the samaurai were similar. Never before had they dreamed of such vast military power, such stupendous reserve strength, such resistless might as they now saw. Compared with England, Japan was a pigmy, centuries behind in knowledge, learning, arts, sciences, and all that goes to make a nation great. Japan had but one way of attaining the position to which her native ability entitled her, and that was to become a pupil of civilization. She could never be born into the higher and nobler life until she had passed through the "pangs of transformation."

Little was known of the visit to England of these two young men, Ito and Inouye, members of the clan of Choshu; but who shall measure the far-reaching consequences of their action? Ito served as prime minister of Japan for years, and wrote its Constitution, while Inouye held numerous high offices, among which were those of minister of state and ambassador to Corea. But for the knowledge they gained while serving as house servants in a foreign country, the tremendous upheaval and revolution in Japan, which has been well termed her "awakening," would have been postponed for many years.

Ito and Inouye returned home at a critical time. All Japan was in a ferment, and in the south portion of the empire, the hostility to foreigners broke into open acts. While an American merchant ship was sailing through the Strait of Shimonoseki, she was fired upon by the shore batteries, but escaped without injury to her crew. It was clear to the American minister at Yedo that the southern clan of Choshu were beyond control of their government, and the only way to stop their attacks was for the foreigners to teach them a needed lesson. The sloop-of-war *Wyoming* lay in the harbor of Yokohama, and her captain being appealed to, expressed a willingness to administer the punishment. He had been hunting over the globe for the Confederate cruiser *Alabama*, and having failed to overhaul that elusive rover, was ready to take a hand in anything that offered itself.

It was in July, 1863, that the *Wyoming* steamed into the Strait of Shimonoseki, where she caught sight of a steamer and brig of the enemy hugging the shore under the protection of the batteries. Ordinarily such a situation would have been hopeless for the attacking party, and the samaurai were eager for the chance to sink the audacious American that dared thus to put her head into the lion's mouth. The battle lasted a little more than an hour, by which time the brig had been sent to the bottom, the steamer blown up, and one of the

batteries silenced. A second battery was knocked to pieces by a French man-of-war as a punishment for firing upon a despatch vessel.

This affair was a revelation to the natives, but the Japanese have always been a warlike people, intense lovers of their country, and ready to face death at any time in her defence. They were not yet defeated, nor were they ready to admit that they had no hope against the "foreign devils." The numerous clans in Japan were all so anxious to have the honor of destroying the invaders, that they fought with one another. Thus there were bloody times in the fair land.

You will understand that it was at Yedo that the liberal policy of the empire prevailed, and consequently there was deep resentment toward the court of the shogun. A delegation went thither from the Satsuma clan, the rulers of Kyushu, to urge the shogun to drive the barbarians from the country. Knowing the object of their visit, he refused to receive the delegation. Soured and revengeful, they set out on their return, all in a mood for any kind of mischief.

They had not ridden far when they met three gentlemen and a lady who had come out from Yokohama to visit a temple not far distant. The rules of the road demanded that the visitors should draw aside, dismount, and await the passage of the daimio's train, which contained several hundred men. Perhaps their guide did not understand Japanese etiquette, or, if he did, he considered himself and companions exempt from its requirements. Be that as it may, he did a very rash thing, for he spurred forward, followed by his friends, heedless of the scowls of the samaurai, who, besides being in a sullen mood, were angered by this gross discourtesy.

Before the little party had penetrated to the middle of the train, they were fiercely attacked, and their leader was struck a blow with a two-handed sword which brought him dying to the ground. Special enmity was exhibited toward him, because he had refused to heed the cautions and entreaties of his companions, and, sad as was the incident, it cannot be denied that he brought it upon himself. The other two men were wounded; but the lady was fortunate enough to escape the blow aimed at her. The three made all haste back, and were attended to by an American medical missionary.

The tragedy caused intense excitement, and in Yokohama indignation meetings were held and a demand made that a force should be instantly organized to pursue and punish those who had committed the crime. The only cool man in the community was the British *chargé d'affaires*, who assured his friends that such a course would bring frightful punishment upon Yokohama and involve Japan in a war with Great Britain. He managed to restrain the vengeful ardor of his friends, and when matters had cooled, he sent a demand for the punish-

ment of the murderer, and the payment of half a million dollars by the shogun's government and twenty-five thousand by the daimio, who led the train.

It required stern measures to enforce this claim. The assassin was never apprehended, nor outside of his own people was it ever known who he was. Admiral Kuper, with a squadron of seven vessels, sailed to Kagoshima, the principal city of the Satsumas, which had a population of more than one hundred and fifty thousand. It was notified that the demand of the British government must be paid within a specified time, and no attention being given to the warning, the squadron opened fire and executed its mission with fearful completeness. Several new steamers were burned, the batteries knocked to pieces, and the large city half destroyed by fire. Then the immense fine was handed over, but the assassin still escaped unharmed.

Japan was fast learning her lesson. Until England's blood money was thus collected, the Satsumas did not believe any foreigners existed who could conquer them. They claimed, and no doubt with truth, to be as brave as the foreigners. Yet they had been crushingly defeated by the superior armament of their pale-faced enemies. Consequently, they resolved to learn to use the same kind of weapons. Thus another step was taken in the transformation of the empire.

Meanwhile, every vessel that sailed through the Straits of Shimonoseki had to run the gauntlet of the Choshu batteries. The thing became so unbearable that the American, English, French, and Dutch ministers conferred together and determined to take action to end the annoyance. We know nothing is so impressive in the way of argument to a barbarian as the display of force, and the fleet that steamed into the Straits, representing the four nations named, numbered nearly a score of vessels. They opened a vigorous attack upon the forts, which were defended with great bravery, but one after the other was captured and destroyed, until, as the only way of escaping annihilation, the clan opened negotiations for peace.

While these arrangements were under way, the two wanderers, Ito and Inouye, returned from their European investigations. Their rank and the knowledge they brought with them made both prominent in the movements looking to peace. Their friends were profoundly impressed, when assured that there was not a shadow of fear that any foreign nation held a thought of invading the country. The result of this information and the severe lessons received was that even the warlike clans of Satsuma and Choshu expressed themselves in favor of admitting the foreigners under certain restrictions.

The representatives of the foreign powers met the Japanese ministers to confer over the adjustment of the unhappy state of affairs. An agreement was made in October, 1864, that the government of Yedo should be given the option of paying an indemnity of three million dollars for the damages to ship-

ping in the Shimonoseki Strait, or of opening new ports. It chose to pay the money, great as was the sum. This course of the allied Powers has been justly condemned as harsh and unwarrantable, for the Yedo government had disavowed and apologized for the action of the turbulent Choshu clan, and pledged itself, if time were given, to bring them to subjection. It is a pleasure to record that our government returned its share of the "loot."

SOLDIER OF ANCIENT JAPAN

ENTRANCE OF THE PROTESTING SATSUMAS INTO YEDO

Chapter CLI

JAPAN'S WONDERFUL ADVANCE

THE powerful southern clans of Satsuma and Choshu, which had been humiliated with the consent of the shogun, were determined to overturn his government at Yedo. As a first step in that direction, they plotted to secure possession of the emperor and utilize his authority in the formation of a new government. The present form was a dual one, and the momentous game to be played out was whether it was to continue or whether there was to be one supreme organization. The theory, as you know, was that the emperor was the absolute head and ruler, and the shogun was his chief general, his executive; but the latter had to maintain the emperor and his court, and it was inevitable that the nominal head of the empire should be really under the control of the shogun. The court of the emperor was a hotbed of clashing interests, for the friends of the shogun were active, and were guardians even of the palace.

The shogun, Hitosubashi, who came into power in 1866, had little liking for the annoyances and perils of his office, and preferred the life of a student, but he had to face his responsibilities. It would seem that there ought to have been peace between him and the emperor in Kioto, since the sister of the latter became the wife of the shogun. But the ferment was kept alive by the Satsuma and Choshu, who had the support of other clans beside their own. Thus matters stood when in the early months of 1867 the emperor died, and was succeeded by a boy only fifteen years old. He was Mutsuhito, who at this

writing is the mikado, or emperor, of the Japanese empire. To this youth, the shogun went to pay his respects, and then in November resigned his office.

This resignation of the shogun brought about an embarrassing state of affairs, for the revolutionists had been eager to fight him, and were now at a loss as to what course to pursue. In the delicate crisis the foreign ministers gathered at Osaka to witness the opening of the port, which was announced for New Year's day, 1868. Two days later the clans took possession of the palace gates and the frightened shogun fled. When ordered to appear before the Emperor, he took with him a large armed force, but was defeated, and, having formed the habit of running away, he fled by sea to Yedo, where his chief councillor advised him to commit hara-kiri, as the right way out of the trouble. He declined, whereupon his adviser committed hara-kiri himself.

The southern clans had joined in a formidable combination, and they decided to bring into subjection those in the north who still clung to the shogun's cause. The necessary force was gathered, Yedo submitted, and the shogun was sent to his castle, where at this writing he still resides, deeply interested in his studies of photography. The way was opened for the formation of a new government and the all-important question was as to what its nature should be. The revolutionists displayed unusual wisdom in selecting a board of councillors, composed of all the ablest men of the land, and thus smoothed all jealousy that might have arisen between the clans. One of the first things done was to ratify the new treaties, after which there were few attacks upon the foreigners.

The next astonishing announcement was that the Emperor in person would receive the various foreign ministers and accept their credentials. You have no idea of the profound sensation caused by this announcement. Never before had the "Child of Heaven" allowed himself to be gazed upon by strangers, and here he was about to give the privilege to the foreign invaders of Japan! It was incredible, and for a time thousands refused to credit the astounding report, which nevertheless was true, for the barbarians were to be welcomed into the sacred city of Kioto. It is not to be supposed that the councillors who persuaded the Emperor to descend to the unprecedented step loved those foreigners any more than at first, but they had need of them. Japan's welfare demanded that she should drink from the fountain, even though the waters were bitter. It is the nauseating medicine that sometimes is the most beneficial to the ailing system.

It was a great day for Kioto, whose streets swarmed with men of all classes. Aware of the inflammable character of this mongrel material, every precaution was taken to crush any outbreak. While the British minister was being escorted to the palace by a powerful military guard, a couple of furious samaurai

began a wild attack with their swords upon the escort. One was slain, but the other had almost reached the minister through a lane of dead bodies before the spry Japanese guards cut him down and carried him desperately wounded into a house near at hand. The incident was so disturbing that the audience was deferred to the next day. The government was quick to express its regret, and the minister equally prompt in accepting the apology in the same spirit. The foreigners met the Heaven Child the next day, and thus one of the landmarks in the history of Japan was passed.

Rapid as was the transformation, it was a work of supreme importance which engaged the abilities of her foremost men. Many important steps remained to be taken, and a mistake at the beginning was liable to bring down the whole structure in ruins. In the old timber was some wood to be preserved, but what was it and of how much did it consist?

One primal fact was self-evident from the beginning. The Emperor could no longer live his secluded life. He must come out into the open, take an active part in public affairs, be accessible to his subjects, and identify himself with their interests. The most important thing was to escape old traditions by transferring the seat of government from Kioto to Yedo, whose name was changed to Tokio. The young Emperor, now sixteen years old, attended a meeting of the nobles, took the oath, and, having been advised by older and wiser heads, pledged himself to form a deliberative body, to have all measures passed upon by public opinion, to break down the uncivilized customs of former times, and to see that impartial justice was the basis of all action. The transfer of the capital was actually accomplished in November, 1869.

As evidence that it is never safe to move too fast along the path of reform, it is recorded that a motion to abolish hara-kiri, made in the deliberative assembly of this same year, where there were two hundred and nine members, received only three votes, and the member making the motion was killed for his effrontery. The work of transformation having begun, was, however, pressed with amazing thoroughness. British officers were employed to form a modern navy and French officers to organize the army in accordance with modern principles of warfare. Schools were established and the best of teachers employed. The thirst for knowledge was unquenchable. Boys, young men and old, would apply themselves with an appetite that was never satisfied. The instructor was not called upon to give any attention to discipline, for his pupils came to *learn*, and had no thought of anything else. Several score of bright young nobles were also sent to Europe and America to pursue their studies and learn all they could for the benefit of Japan. Most of us have met one or more of the bright-eyed, energetic young fellows at some of our American colleges.

When we look at the Japan of to-day, and comprehend the marvellously rapid,

strides she has made in civilization and material and intellectual progress, we are apt to lose sight of the writhing she underwent during that stupendous evolution. If the "pangs of transformation" wrought this wonderful change, it is none the less true that more than once they threatened the life of the empire. Great minds threw all their energies into the work, but they had to combat equally brilliant minds who were opposed to them, and who were thoroughly honest in their belief that the revolution would prove fatal and throw back the country into barbarism and anarchy.

But the grand work went on. The samaurai numbered four hundred thousand warriors, all able patriotic men, though many might be ignorant and fanatic. Some of the latter kind, certain that ruin impended, raised the standard of rebellion; but a majority remained loyal to the government which steadily acquired the power of sustaining itself. The representatives of the foreign treaty powers warned their citizens that under all circumstances they must remain strictly neutral and not sell arms or ammunition to either side.

Seven Japanese war vessels, mounting eighty-three guns, lay at Shinasawa, off Tokio, and when the shogun yielded his office, he promised to turn these over to the government forces. They were under the command of a brave and skilful native who had studied naval warfare in Europe. He sulked over the thought of giving them up, and, on the night before the day named for the surrender, he stealthily steamed out through Yedo bay and headed northward, where the people were more friendly to him. The imperial commander followed with his fleet and made his way to Hakodate, where hostilities lasted till July, 1869, by which time the rebel leaders saw it was hopeless to continue resistance. Then the strange offer was made by the two principal ones to commit hara-kiri, in order to save their followers from punishment after surrender. The imperial commanders would not permit this, whereupon the two insurgent commanders submitted unreservedly and were sent to Tokio.

It was then that the empire gave proof of genuine civilization, such as the United States displayed at the close of the great civil war, when the leaders of the Southern Confederacy were in her power, and such a proof, too, as Austria, France, and even England, have at times found beyond their reach. Both of the insurgent leaders were pardoned, and none of their supporters were punished. Magnanimity had been earned by the heroic devotion of the insurgents, and the empire was strengthened by its humanity.

Meanwhile, the work of governmental organization went steadily forward. A Constitution was formulated, which was in the nature of an experiment, and subsequently underwent several changes. This Constitution created the departments of foreign affairs, of home affairs, of war, of finance, of legislative affairs, of the Shinto religion, and of supreme administration.

You have been told of the remarkable fact brought to light in China, where a community of Jews were found living in the heart of the empire, as they had done for unknown centuries. Something of the same nature was now discovered in Japan. During the frightful persecution in the seventeenth century, it was supposed that the last spark of Christianity had been stamped out, but lo! it now appeared that several hundred Christians were living near Nagasaki, where their ancestors had lived from time immemorial. They had survived the flames of persecution, and through all the dreadful vicissitudes and persecutions had secretly maintained the faith of their fathers.

When the imperial government learned the astounding truth, it issued an edict for the suppression of the "evil sect." The danger of the Christians quickly roused the sympathies of the foreign Powers who remonstrated with the imperial government. The latter replied that the affair was nobody's business but its own, being purely local, and that the deep-seated enmity felt toward Christianity throughout Japan was justification for the proclamation. The protests of the Powers, however, tempered the severity of the government toward these Christians. Although it was ordered that all families who refused to recant should be deported, only a very few were sent away, and finally they were allowed to return, and that was the end of religious persecution in Japan.

Perhaps the most remarkable of the many remarkable events in the building up of the new empire was the destruction of the feudal system that had held Japan helplessly bound for centuries. The extraordinary feature of this movement is that the surrender of their feudal privileges by the daimios was voluntary, but they saw it must inevitably follow the assumption of supreme power by the Emperor. The situation of Japan at this time was similar in some respects to that of our own country at the close of the Revolution. The cohesive force which had held the thirteen colonies together while struggling for their lives, snapped asunder as soon as independence was secured. It was clear to all intelligent minds in Japan that their government could never hold itself secure against domestic enemies until the power of the daimios scattered throughout the empire was surrendered to the Emperor. It was beyond his ability to bring these daimios or princes into subjection, for they were far more powerful than he.

But the happiest of all solutions was effected by the daimios themselves through the voluntary surrender of their possessions and men. The most important of these offers, signed by the leading daimios in Japan, contained these impressive words: "The place where we live is the Emperor's land, and the food which we eat is grown by the Emperor's men. How can we make it our own? We now reverently offer up the lists of our possessions and men, with

the prayer that the Emperor will take good measures for rewarding those to whom reward is due, and taking from those to whom punishment is due."

The splendid example thus set was followed with few trifling exceptions throughout the empire. In August, 1869, the Emperor issued a decree making known the abolition of all the daimiates and the turning of their revenues into the imperial treasury. Thus, at a single sweep, feudalism was brushed out of existence. Wise provisions were made for the great change. While the daimios were patriotic and unselfish, they were conceited, and thought no other people in Japan so well qualified to rule as they. This belief had to be humored, so far as was safe, the more especially as it had a good deal of reason for existing.

No one can foresee all the difficulties to be overcome at the beginning of such an astounding career as that of Japan. Some of these difficulties would be called minor, but these are often the most trying, as the continual buzzing and nipping of a single mosquito is sometimes more exasperating than a single violent blow. The samaurai were properly called to the leading positions in Japan, and their rule was wise; the inhabitants thought it gentle. Yet they had the power to inflict blows and to put criminals to torture. This was not known when the first treaties were made, but when it came out, no foreign nation could consent to have any of its citizens placed at the mercy of the Japanese judges. New treaties were made which stipulated that all accused foreigners should be tried according to the laws of their own countries, and before the consuls appointed by their own governments. This angered the samaurai, who declared the foreigners thought themselves better than the Japanese, whereas they should be taught that all stood on the same footing.

Rebellious outbreaks of the samaurai continued, in fact, down to 1877, when the last and most serious was crushed. It was headed by a Satsuma daimio, Saigo. Under his leadership there had been established in the southern island training schools, where several thousand young samaurai continued their ancient military training, supplemented by a knowledge of modern arms. Perhaps twenty thousand of these joined him in a desperate effort to drive out the foreigners. The formidable force marched northward against Tokio; but were met and defeated by overwhelming government armies. Saigo, forced to retreat, slew himself, as did many of his friends. His defeat had been mainly due to earnest reformers sprung from his own clan, and the most prominent of these, Okubo Toshimichi, the imperial minister for internal affairs, was soon after slain by a samaurai, who sought revenge.

Count Ito, one of the two lads who went to England as domestic servants, in order to learn whether their country was in danger of invasion and conquest, now made another visit to Europe to study the Constitutions of the different

governments. This unusually intelligent man did his work thoroughly, and when he returned home, drew up a Constitution modelled after that of the German empire. The governing body was to be a diet, which, like our own Congress, was to consist of two branches. The lower house was to be composed of members elected by the people, while the upper branch, similar to our Senate, was made up of hereditary members or princes of the blood. In this upper house, the other nobles were to be elected by members of their own rank, and the Emperor had the right of appointing members for special services to the country.

The new Constitution was published in 1889, the Emperor took the oath, and the diet opened amid impressive ceremonies. It quickly proved itself an adept in civilized methods, for the members learned how to become angry in debate, to forget the courtesies for which the nation is famous, and the overwhelming majority of samaurai quarrelled among themselves, just as if they belonged to the Austrian Reichstag, though I am glad to say they have never yet gone to the disgraceful lengths of the members of that notorious body of lawmakers.

You will be interested to learn about the national anthem of Japan, which is the shortest of all national anthems. It is called "Kimi Ga Yo," from its first three words, and consists of thirty-two syllables, which count in poetry, however, as thirty-one. This striking brevity is due to the national fondness for conciseness of phrase and for economy of expression in all forms of art. The Japanese call the patriotic song a "tanka," or verse of five lines, the first and third being of five and the others of seven syllables. Here is the anthem in Japanese with an English translation:

KIMI GA YO.

Kimi ga yo wa
  Chiyo ni yachiyo ni
Sazare ishi no
  Iwawo to narite
  Koke no musu made.

TRANSLATION.

May our Lord's dominion last
Till a thousand years have passed
  Twice four thousand times o'ertold!
Firm as changeless rock, earth-rooted,
Moss of ages uncomputed.

THE JAPANESE IN SEOUL

Chapter CLII

THE CHINESE WAR—THE CAMPAIGN IN COREA

IT has been said that no nation can be considered safely established until it has passed triumphantly through two ordeals, which must come to all sooner or later. It has first to win the recognition from other Powers that it is entitled to a place among them, as the United States did in the Revolution. Then a nation must prove its ability to sustain itself against all internal foes, as was done by our own country during the crimson years from 1861 to 1865.

Japan had to pass through these ordeals in reverse order. She paid fifty thousand lives and half a billion dollars to quench the flames of rebellion against her authority, but she did it well. Still she had not won the respect of the great Powers of the world, and it may be added that few believed she would ever prove capable of doing so. To most people, the Japanese, Coreans, and Chinese were in the same class, and it was often difficult to tell the difference between the members of the three nationalities. They looked alike, and one was considered the equal of the other in mettle and physical ability. All were of short stature as compared with Caucasians. They had black eyes and hair and sallow skins, were expert imitators, but seemed to lack the sturdy aggressiveness that has made the Caucasians conquerors.

The Japanese are proud, sensitive, intensely patriotic, brave, and always ready to measure swords with their foes, no matter who these may be. The world had already learned enough of Corea to understand her feebleness as compared

with Japan, but how would it be when China and Japan came in collision? The Yellow Empire has ten times as many inhabitants as Japan. That the Chinese are inferior in stamina, courage, skill, patriotism, and all that goes to make a people great, was universally admitted. But the proportion of ten to one is a fearful inequality, and it was not believed by many that the Island Empire could hold its own in a war with China, but would be ground to powder by sheer, overwhelming numbers. China, however, is not a warlike nation, her troops are wretchedly armed, and her administration and government are rotten through and through. There have been some who have spoken of the "Awakening of China," and shuddered over the day when from those four hundred million barbarians should emerge an army tenfold greater than that of Attila, the Scourge of God, and trample all the other peoples of the world under foot. But quality, not quantity, counts in the affairs of this life, and that grizzly phantom can never assume form and substance.

Dearly as Corea hugged the idol of isolation, and viciously as she fought to maintain it, the day was certain to come, and was fast drawing near, when her walls would be battered down, the gates opened and the path cleared to the heart of the Hermit Kingdom or Forbidden People. Like all such ignorant barbarians, they believed that the destruction of the American vessel *General Sherman* and the failure of several other attempts to penetrate beyond their outer confines were due to the valor of the Coreans themselves, who were able to hold the world at a distance.

The trouble between Japan and China rose out of their relations to Corea. We have seen that after the invasion of that unhappy peninsula by Hideyoshi, the Corean king was compelled to send tribute to each of his formidable neighbors. He continued to do so until 1832, when Japan grew tired of the farce and stopped it; for the expense of entertaining the Corean embassy was far greater than the value of the tribute sent. The suzerainty of China over Corea was clearer. The embassies bearing tribute appeared at Peking more regularly than at Yedo. The Corean king received his reign-name from the Chinese Emperor, and went in person outside of Seoul to welcome the Chinese ambassador, one of the most emphatic Asiatic methods of confessing vassalage.

China, however, committed a more serious blunder than Japan by technically renouncing this suzerainty. When the massacre of some French missionaries in Corea in 1866 led their government to demand restitution from China, she replied by denying responsibility. In 1871, an American whaling crew was murdered on the Corean coast, and our country presented a similar claim to China, which replied by asking our government to punish the Coreans and compel them to sign just such a treaty as we wished. The suggestion was carried out by the Americans. China then took the same course with other

nations. Japan had special trouble with the Coreans, and had twice to chastise them for assaulting her legation at Seoul. All the Powers treated Corea as an independent state. Still China kept a minister resident at Seoul, and, until July, 1894, this minister was the actual ruler of the Hermit Kingdom.

Rebellions, revolts, massacres, treachery, and intrigue are indigenous to Corea, and, in 1893, one of the periodical insurrections conquered the southern provinces. Failing to obtain redress for grievances, the rebels assailed the government forces the following spring and routed them. The court in its terror bellowed to China for help in subduing its enemies. The request was granted, and, in accordance with a former promise, China notified Japan of her intention to send troops into the peninsula. Japan was still more prompt in sending a considerably larger force to Corea, on the reasonable ground that the safety of her subjects demanded such precaution.

You can understand the delicate situation. Two powerful and bitter rivals were hurrying at the same time armed forces into Corea: it suggested her being caught between the upper and nether millstones. Japan was done with trifling. She had gone through the routine of massacre, fine, promise, apology, over and over again until it had become monotonous. She demanded in the first place a clear explanation from the Corean minister of his kingdom's relationship to China, giving him to understand that Corea could no longer shield its abuses behind Chinese suzerainty. Having tested and proved the immeasurable value of western civilization, Japan proposed to Corea a sweeping reform in its army, finances, laws, and educational system—all of which were to be placed in Japanese hands. The Corean ruler would have almost given his head for the power to say no, but he dared not, and he acquiesced in the greatest indignity ever put upon him.

Japan then asked China to join her in the task of reforming Corea, but China flatly refused, for the very good reason that she as well as all her friends in the Hermit Kingdom were opposed to the change.

Let me mention a peculiar condition of the war in which Corea, Japan, and China soon became involved: all three peoples could understand the written language common to them, but the ordinary spoken tongues of the three were totally different. Of course there were occasional exceptions, where a man was educated, just as many Americans speak also some other language. Bearing this singular fact in mind, you will appreciate some of the difficulties in the triangular contest.

In the preliminary steps, Japan showed to advantage over China. She beat her rival at diplomacy, and soon had troops at Seoul strong enough to hold the capital. She understood the importance of acting promptly. She notified China that her refusal to aid in enforcing the reforms removed all responsibility

from the Japanese government, whatever the consequences might be. At the same time, she warned Corea that the reforms must be carried into effect, otherwise force would be employed.

The crisis came about the middle of July, 1894. On the 18th of that month, Otori, the Japanese minister, was informed by the Corean government that the reforms insisted upon could not be undertaken while so many Japanese troops remained at the capital. The following day, the Chinese minister, who no doubt had been inciting the Coreans to resistance, left Seoul. On the 20th, Otori notified the Corean government that if a satisfactory answer to his demands was not returned within three days, Japan would use force to carry out the promised reforms. Since the Coreans objected to the presence of the Japanese troops, the minister reminded them that Chinese forces were also in Corea, and their presence was incompatible with the independence of the kingdom. To this, the Corean king made the plain answer that the Chinese troops were there at his request, and would remain until he asked them to go.

As soon as this reply was received, the Japanese troops acted. The king's palace was attacked, the Coreans were driven out, and the king was made a virtual prisoner, the explanation given him being that the Japanese intended to protect him from the rebels in the provinces and from his other domestic foes. Thus, on the 23d of July, the Japanese became masters of the Corean capital and government, with trifling losses on each side. The haters of change were driven out and the government was placed in the hands of progressive men.

This action of the Japanese reversed the whole situation. The Chinese were no longer friends of the Corean government, but invaders, whom the Japanese were asked to drive out from the seaport of Asan, where they had established themselves. A scuffle at the king's palace had resulted in placing Corea in the hands of Japan. The war with Corea was over. Henceforward it was to be between Japan and China. Both countries understood this before they came to blows, and had been hurrying reinforcements into Corea. In the latter part of July, eleven steamers carrying about nine thousand troops, left Tientsin for the Hermit Kingdom. They took two routes, some going to the Yalu, which is the boundary river of Corea, and some to Asan, to reinforce the small force already there. You must be asked to locate these different places on the map, for in no other way can you clearly understand the military and naval operations that follow.

China had a prodigious army, but it was miserably equipped. An observer says he saw Chinese soldiers on their way to battle armed with bamboo poles, sharpened with ten-penny nails at the top. Others clung to the bow and arrow, and one of their main reliances was to wear masks and to make hideous noises when rushing to the conflict, so as to scare their enemies. These men might

have become good soldiers had they been trained and disciplined, but they were coolies hired for the war, and were led by officers who were not only cowards but knew nothing of military science. To rouse them to an effective point, the Chinese government had offered some forty dollars for every Japanese head brought to their leaders. On the other hand, as we know, the Japanese were fiercely patriotic, were carefully drilled and well armed, and, like their officers, were among the bravest of soldiers. It may be safely said that in the whole Japanese army there was not a private who was not ready to die for his country. The Chinese, however, had a powerful navy, and through the training of foreign officers the crews had become skilful. In this respect, it was superior to the navy of Japan: the difference lay in "the men behind the guns."

The plan of the Chinese campaign was a good one. It was intended to concentrate an army on the northern frontier, powerful enough to march southward and drive the Japanese out of the capital, while the Asan force should be able to repel any attack by the Japanese. The indispensable necessity for the success of this campaign was that the mobilization should be rapid. The absence of railways, the miserable military organization, the bad roads, and the national inertia of the Chinese, made such swiftness of action difficult, and China had to place her reliance on the sea for the effective transportation of her troops. Japan, owing to her insular situation, had to do the same. Her forces at Seoul and the Chinese at Asan were a long distance from their bases of operations, and the position of each, therefore, was critical.

Of course, the Japanese government knew when the Chinese transports left Tientsin, and the three swiftest vessels of the Japanese navy were sent out to intercept them. Early on the morning of the 25th, the two Chinese men-of-war were met. Since war had not yet been declared by either nation, the Japanese expected the others to salute their flag, but, to their amazement, this was not done, and the Chinese ships cleared for action. It need not be said that their foes were prompt in imitating them, and in a brief time, the furious battle was on. One of the Chinese men-of-war had her bow gun disabled, and twenty of her crew killed. Riddled with shot, she limped off to Wei-hai-wei. The other was crippled and forced to run into shallow water. Thus the first brush between the two nations proved the decisive superiority of the Japanese. Yet in no subsequent naval engagement did the Chinese display so much boldness as in this one, which is called the battle of Phung Island. They fought against greatly superior forces and showed no inconsiderable skill. Yet when the Chinese captain reached home, where he ought to have been complimented for his bravery, his government beheaded him for cowardice! The principle of that hideous empire is to execute the leader who loses a battle, no matter how

heroically he may fight, nor how hopeless the circumstances under which he is compelled to yield.

While one of the Japanese boats was chasing the Chinese man-of-war that was making for Wei-hai-wei, a Chinese despatch vessel and the British steamer *Kowshing* came in sight. The former was pursued and quickly captured, since it had no power of resistance. The *Kowshing* was taken charge of by the Japanese *Naniwa*, and a terrible tragedy took place, with the loss of more than a thousand lives.

It was yet early in the forenoon, when the *Naniwa* signalled to the *Kowshing* to come to anchor, and after a further exchange of signals, a boat with an officer was sent to the captured steamer. The *Kowshing* proved a British steamer, which had been chartered by the Chinese government to carry troops to Corea. Beside her European crew, she had twelve hundred Chinese troops, and military supplies on board. The Japanese officer asked a few questions, then ordered the captain of the *Kowshing* to follow him, and, without giving an opportunity for anything more to be said, hurried down the side of the ship and was rowed back to the *Naniwa*.

The captain of the *Kowshing* quickly discovered that he could not obey. The Chinese soldiers as well as their officers declared they would die before being taken prisoners. Amid wild excitement, guns and ammunition were distributed, and the privates prepared to fight. This was such mad folly that their officers finally declared they would abandon the ship. The soldiers refused to permit this, and placed guards over them and over the Europeans, with threats of instant death if they attempted to leave the vessel. Amid the hubbub, the captain signalled to the *Naniwa* to send a boat again. This was done, and the situation was explained to the Japanese officer, who, without boarding the vessel, promised to refer the question to his own captain, and was rowed back.

The signal was speedily hoisted: "Leave the ship at once." This was intended for the Europeans, and the captain signalled the reply: "We are not permitted; send a boat." "Cannot send boat," was returned. Then the *Naniwa* steamed forward and, taking a favorable position, discharged a torpedo and two broadsides. The *Kowshing* went to fragments with a tremendous explosion, and all who were not killed were flung into the water. The Europeans leaped overboard and swam for shore amid the bullets that were hurtling all about them. A Japanese boat picked up the captain and several officers; the other Europeans succeeded in reaching land, and a few Chinese who clung to the spars of the *Kowshing* were rescued by a French gunboat the next morning. Altogether more than a thousand people perished. It was a frightful tragedy, yet justified by the laws of war.

The military situation of the Japanese in Corea was this: The precise position of the northern Chinese army was unknown, but there was no immediate danger from it, and all that was done for the time was to send scouts to watch its movements. The real peril was from the Chinese force at Asan, which was near Seoul on the south. If this were reinforced, the Japanese army would be placed in great danger. It was imperative, therefore, to destroy the enemy before they could be strengthened. Moreover, it was necessary to achieve some striking success in order to hold the Coreans, whose sympathies naturally were with the Chinese. Accordingly, General Oshima, on the 25th of July, left a small detachment to protect Seoul, and with his main force advanced upon Asan. As usual, he moved with great rapidity, and three days later arrived in sight of the Chinese, who abandoned Asan, and took a powerful position near by, at Song-hwan, where they displayed no little skill in entrenching themselves.

Carefully following them up, General Oshima found their position too strong to be attacked in the daytime, and, calling a council of war, it was determined to assault at night. The advance was made with the greatest secrecy. A couple of streams had to be crossed, and this was done with great difficulty. Despite the fine discipline of the troops, many were thrown into confusion, but they pushed on with intrepidity. The forts were stormed at early dawn, and the Chinese, finding themselves hemmed in, fled in a panic.

This was the most important battle thus far. The precise numbers engaged are not known, but it was hardly three thousand on each side. The Japs had six officers and eighty-two men killed, while the deaths of the Chinese are given at five hundred, and they lost eight guns. About half their force escaped, and by a roundabout route joined the Chinese army at Ping-yang, in the north. The Japanese returned to Seoul on the 5th of August, and made a display of the guns, flags, and spoils of war, to convince the Coreans that in clinging to China they were leaning upon a broken reed. It was the first real test of the proficiency of the Japanese after the organization of their military forces on the European system. The result left no doubt of the wisdom in making the change. Many instances of individual bravery were recorded, and the *morale* of the whole army was admirable.

On the 1st of August, China and Japan each formally declared war. These important documents are so characteristic, and withal so brief, that we give them, the first being that issued by Japan:

"We, by the grace of Heaven, Emperor of Japan, seated on a Throne occupied by the same dynasty from time immemorial, do hereby make proclamation to all our loyal and brave subjects, as follows:

"We hereby declare war against China, and we command each and all our competent authorities, in obedience to our wish and with a view to the attain-

ment of the national aim, to carry on hostilities by sea and land against China, with all the means at their disposal, consistently with the Law of Nations.

"During the past three decades of our reign our constant aim has been to further the peaceful progress of the country in civilization; and, being sensible of the evils inseparable from complications with foreign states, it has always been our pleasure to instruct our minister of state to labor for the promotion of friendly relations with our Treaty Powers. We are gratified to know that the relations of our Empire with those Powers have yearly increased in good-will and in friendship. Under the circumstances, we were unprepared for such a conspicuous want of amity and good faith as has been manifested by China in her conduct toward this country in connection with the Corean affair.

"Corea is an independent state. She was first introduced into the family of nations by the advice and under the guidance of Japan. It has, however, been China's habit to designate Corea as her dependency, and both openly and secretly to interfere with her domestic affairs. At the time of the recent civil insurrection in Corea, China despatched troops thither, alleging that her purpose was to afford a succor to her dependent state. We, in virtue of the treaty concluded with Corea in 1882, and looking to possible emergencies, caused a military force to be sent to that country.

"Wishing to procure for Corea freedom from the calamity of perpetual disturbance, and thereby to maintain the peace of the East in general, Japan invited China's co-operation for the accomplishment of that object. But China, advancing various pretexts, declined Japan's proposal. Thereupon Japan advised Corea to reform her administration so that order and tranquillity might be preserved at home, and so that the country might be able to discharge the responsibilities and duties of an independent state abroad. Corea has already consented to undertake the task. But China has secretly and insidiously endeavored to circumvent and to thwart Japan's purpose. She has further procrastinated and endeavored to make warlike preparations both on land and sea. When those preparations were completed, she not only sent large reinforcements to Corea, with a view to the forcible attainment of her ambitious designs, but even carried her arbitrariness and insolence to the extent of opening fire upon our ships in Corean waters. China's plain object is to make it uncertain where the responsibility resides of preserving peace and order in Corea, and not only to weaken the position of that state in the family of nations—a position obtained for Corea through Japan's efforts—but also to obscure the significance of the treaties recognizing and confirming that position. Such conduct on the part of China is not only a direct injury to the rights and interests of this Empire, but also a menace to the permanent peace and tranquillity of the Orient. Judging from her actions, it must be concluded that China from the

beginning has been bent upon sacrificing peace to the attainment of her sinister object. In this situation, ardent as our wish is to promote the prestige of the country abroad by strictly peaceful methods, we find it impossible to avoid a formal declaration of war against China. It is our earnest wish that by the loyalty and valor of our faithful subjects, peace may soon be permanently restored and the glory of the Empire be augmented and completed.

"Given this 1st day of the eighth month of the 27th year of Meji."

(His Imperial Majesty's Sign-manual.)

Fairness now requires that we should look at the quarrel through the spectacles of the Yellow Empire:

"Corea has been our tributary for the past two hundred and odd years. She has given us tribute all this time, which is a matter known to the world. For the past dozen years or so Corea has been troubled by repeated insurrections, and we, in sympathy with our small tributary, have as repeatedly sent succor to her aid, eventually placing a resident in her capital to protect Corea's interests. In the fourth moon (May) of this year another rebellion was begun in Corea, and the King repeatedly asked again for aid from us to put down the rebellion. We then ordered Li Hung Chang to send troops to Corea; and they having barely reached Yashan the rebels immediately scattered. But the Wojen ("Wojen" is a contemptuous name for the Japanese), without any cause whatever, suddenly sent their troops to Corea, reinforcing them constantly until they have exceeded ten thousand men. In the mean time, the Wojen forced the Corean King to change his system of government, showing a disposition every way of bullying the Coreans.

"It was found a difficult matter to reason with the Wojen. Although we have been in the habit of assisting our tributaries, we have never interfered with their internal government. Japan's treaty with Corea was as one country with another; there is no law for sending large armies to bully a country in this way, and compel it to change its system of government. The various Powers are united in condemning the conduct of the Japanese, and can give no reasonable name for the army she now has in Corea. Nor has Japan been amenable to reason, nor would she listen to the exhortation to withdraw her troops and confer amicably upon what should be done in Corea. On the contrary, Japan has shown herself bellicose without regard to appearances, and has been increasing her forces there. Her conduct alarmed the people of Corea as well as our merchants there, and so we sent more troops over to protect them. Judge of our surprise then when, half-way to Corea, a number of the Wojen ships suddenly appeared, and taking advantage of our unpreparedness, opened fire upon our transports at a spot on the seacoast near Yashan, and damaged them, thus causing us to suffer from their treacherous conduct, which could not

be foretold by us. As Japan has violated the treaties and not observed international laws, and is now running rampant with her false and treacherous actions, commencing hostilities herself, and laying herself open to condemnation by the various Powers at large, we, therefore, desire to make it known to the world that we have always followed the paths of philanthropy and perfect justice throughout the whole complications, while the Wojen, on the other hand, have broken all the laws of nations and treaties, which it passes our patience to bear with. Hence we commanded Li Hung Chang to give strict orders to our various armies to hasten with all speed to root the Wojen out of their lairs. He is to send successive armies of valiant men to Corea in order to save the Coreans from the dust of bondage. We also command the Manchu generals, viceroys, and governors of the maritime provinces, as well as the commander-in-chief of the various armies, to prepare for war and to make every effort to fire on the Wojen ships if they come into our ports, and utterly destroy them. We exhort our generals to refrain from the least laxity in obeying our commands in order to avoid severe punishment at our hands. Let all know this edict as if addressed to themselves individually.

"Respect this!"

If you will look at the map, you will see the port of Gen-san on the northeastern coast of Corea, and that of Chemulpo, or Yensen, on the western coast, nearly opposite Seoul. These were the two ports where Japan began landing her troops for her Corean campaign. Realizing the importance of the task before her, she purchased about fifty vessels during the progress of the war, which provided her with a formidable fleet. A defensive treaty was concluded with Corea which established its independence. The Japanese headquarters were removed for convenience from the imperial palace to Hiroshima, whither the Emperor went and gave all his days and a large part of his nights to the conduct of the war.

For more than six weeks after the mutual declaration of hostilities scarcely anything was done in the way of military operations. The outside world began to think that Japan's vigorous spurt had exhausted her energies, and that the war would flicker out. But her leaders were perfecting their plans of campaign, and the troops which were hurried to the two ports named were intended for the most aggressive kind of work. At the same time, China was moving her armies by sea and land. Those gathered in Manchuria were straggling lazily southward, a portion to Ping-yang, and others to the Yalu, where a second army was mobilizing. The troops that went by sea landed near the mouth of this river.

The first plan of the Chinese campaign, as we have learned, was to push a powerful army by land over the Yalu, while another was to advance northward